

Here Haribhadra and Gyaltsab-je describe the diligence of thoroughly upholding the Mahayana path. This diligence is particularly important for Bodhisattvas and for those who feel inclined towards Mahayana practice, for it is possible that they may become overwhelmed by the vastness of the Mahayana path, by the extensive instructions and meditations, and thus turn away from it. When Bodhisattvas abandon the Mahayana they give up their mind of enlightenment (Bodhicitta), i.e. their aspiration to attain enlightenment for the benefit of all sentient beings. Thereby, the Mahayana path in their mental continuum deteriorates and they enter the Hinayana path.

Even though those who enter the Hinayana paths are highly accomplished practitioners who have remarkable renunciation, love, compassion, and wisdom, they lack the same degree of compassion and determination Bodhisattvas possess. Therefore, in the context of Mahayana practice instructions that teach the three types of diligence, the third type is described as a cause that prevents Bodhisattvas from 'falling' into the Hinayana path. It also counteracts the laziness of self-contempt or defeatism particularly in the sense of feeling inadequate and unable to traverse the Mahayana path and become a Buddha.

The method described here for cultivating such diligence is, similar to above: the comprehension of emptiness, for by realizing the lack of true and ultimate existence of the Mahayana path, the lack of true and ultimate existence of Mahayana practitioners, the lack of true and ultimate existence of the Mahayana goal, etc. practitioners are able to counteract the laziness of self-contempt/defeatism.

Lama Tsongkhapa says in his **Golden Rosary**:

Third are the instructions that advise on the diligence of thoroughly upholding the Mahayana path which dispels the laziness of self-contempt/defeatism. What is the subject matter [of these instructions]? [The subject matter is] the diligence of thoroughly upholding the Mahayana path.

The way [in which the instructions are given]: The way in which [the instructions are given] is by teaching of the realization that phenomena are not inherently produced.

The necessity [of the instructions]: The necessity of the instructions is to eliminate discouragement, thinking "I am not able to do this." [Such discouragement arises] because of having to receive transmissions, that establish the paths for the sake of [understanding] the meaning of each topic, by the Buddhas and Bodhisattvas of the ten directions.

[The Buddha says]: "A great Bodhisattva possessing that exalted wisdom sees, in the world of the eastern direction, Tathagatas as many as the grains of sand of the banks of the Ganges, listens to them teaching the Dharma, serves and venerates their Sangha, and sees the total purity of their Buddha Dharma."

[The Buddha] then says the same with regard to the other nine directions (the three remaining directions, the four intermediate directions, up and down).

The reason that discouragement is removed by training in the instructions on the lack of inherent production is that when one trains in this, one trains in the mode of abidance of all phenomena.

This completes the presentation of the three types of diligence according to Maitreya's **Ornament**.

Next follows the presentation of the five sublime eyes and the six clairvoyances.

The verse of the **Ornament** that describes the five sublime eyes and the six clairvoyances is:

*The five sublime eyes, clairvoyance's  
Six qualities and what are called "the paths of seeing  
And meditation": these practice instructions  
Should be known as having a tenfold character. [23]*

The first one and a half lines of the verse describe the **five sublime eyes** and **clairvoyance's six qualities**, i.e. the six clairvoyances. The next one and a half lines describe **the path of seeing** and the path of **meditation**, which are the last two topics of the **practice instructions** that **should be known as having a tenfold character**.

In other words, the paths of seeing and meditation are the ninth and tenth topics of the ten Mahayana practice instructions. They will be explained later.

According to Gyaltsab je's **Ornament of the Essence**, the five sublime eyes and the six clairvoyances are explained under the following outline:

*Instructions on practicing the special paths*

This outline has two further outlines with the five sublime eyes being presented under the first outline and the six clairvoyances being presented under the second:

1. *Instructions on the five sublime eyes: the causes of self-sufficiently engaging in practice*
2. *Instructions on the six clairvoyances: the causes of quickly completing one's practice*

## THE FIVE SUBLIME EYES

1. *Instructions on the five sublime eyes: the causes of self-sufficiently engaging in practice*

The five sublime eyes are special powers that practitioners need in order to become more self-sufficient.

Tibetan: ལྷན་ང་། *chaen nga* (*chaen* = sublime eye/divine sight/deeper vision/ honorific for 'eye', *nga* = five)

The five sublime eyes are:

1. The physical sublime eye

Tibetan: ཤ་ཤི་ལྷན་། *sha'i chaen* (*sha* = meat/flesh, 'i = genitive, *sha'i* = of the meat/physical, *chaen* = sublime eye)

2. The celestial sublime eye

Tibetan: ལྷ་ཤི་ལྷན་། *lha'i chaen* (*lha* = celestial being/god/deity, 'i = genitive, *lha'i* = celestial)

3. The sublime eye of wisdom

Tibetan: ཤེས་རབ་ཀྱི་ལྷན་། *sherab kyi chaen* (*sherab* = wisdom, *kyi* = genitive)

4. The sublime eye of Dharma

Tibetan: ཆོས་ཀྱི་ལྷན་། *choe kyi chaen* (*choe* = Dharma, *kyi* = genitive)

5. The sublime eye of a Buddha

Tibetan: སངས་རྒྱལ་ཀྱི་ལྷན་། *sangyae kyi chaen* (*sangyae* = Buddha)

Haribhadra says in his **Commentary Clarifying the Meaning**:

The instructions that teach the five sublime eyes are, "(1) The physical [sublime eye], (2) the celestial [sublime eye], which arose from fruition, (3) [the sublime eye] of wisdom, (4) [the sublime eye of] Dharma, and (5) [the sublime eye of] a Buddha; [these five sublime eyes refer respectively to an awareness] (1) that is limited to distinct phenomena, (2) that [knows] death-transference and birth of all sentient beings, (3) that does not conceptualize with respect to all phenomena, (4) that realizes all Arya beings, and (5) that is a completely enlightened object-possessor [which realizes] all aspects of all phenomena. Furthermore, they are established as one in suchness."

